

Institute, and head of Andrew Hospital, appointed his supervisor of night nurses, a Black woman named Eunice Rivers, to serve as Special Scientific Assistant to the Tuskegee Syphilis Experiment. The experiment was conducted by the United States Public Health Service (PHS) from 1932 to 1972 in Macon County, Alabama. Macon County Health officials, Veterans Hospital in Tuskegee, and the Tuskegee Institute cooperated with the PHS in systematically withholding treatment from subjects in the experiment who were local Black men, most in the late stages of the disease. The men were never told they had syphilis; they were told they had "bad blood." Three hundred ninety-nine had syphilis, and 201 were controls. They were poor, illiterate sharecroppers, tantalized by the offer of free medical care for minor ailments, rides to and from the health sites, hot meals, and burial stipends. Nurse Rivers served in her appointed position from the experiment's beginning until it was terminated. Adapted from *Bad Blood: The Tuskegee Syphilis Experiment—A Tragedy of Race and Medicine*, copyright 1981, James H. Jones.

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Erica Mendell Daye, a 25-year-old Black mother, decapitated, dismembered, and disemboweled her son, five-year-old William Deloach. Investigators found some of the boy's internal organs wrapped in plastic bags inside the apartment's refrigerator. After the murder, Daye was found by police at St. Elizabeth's Hospital, a mental institution. Described as a PCP drug user, Daye repeatedly told authorities her son "is safe now" from the "demons" pursuing him. At her pretrial hearing, Daye described herself to the court as "an asset to the community" who should be freed on bond pending trial. "I don't feel like I'm a threat to the community," she said. "I always worked with the community and in the community. I've been going to the Park Road Church for five years.

I've done a lot of civic work. I understand the charges are very serious, but I won't run or hide. I will stand up before the court to prove whatever." *Washington Post*, 5/5/87.

DOES YOUR MAMA KNOW ABOUT ME? pp. 37-42

For additional consideration of my charge that Mapplethorpe's images of Black males are primarily images of objectification, his catalog, *Black Males* (Amsterdam: Galerie Jukka, 1980), contains the following images listed by page numbers: 9, 15, 18, 19, 37, 39, 45, 47, 48, and 49. The images cited all depict headless men presented as sexual objects. Further justification for my charges can also be found in Mapplethorpe's *The Black Book* (New York: St. Martin's Press, 1986). The "Man in a Polyester Suit" is specifically cited because that image of a Black male is one of his most well known. It might have been more appropriate to title it "Black Dick in a Polyester Suit," in that the emphasis is hardly on the suit or the man.